

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Haugen, Rev. A. K. mar12

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

17de aargang.

Winnipeg, Manitoba, Andet Nr. i Mars, 1941

Nr. 6

DEN SIDSTE UTSETTELSE

En gripende tildragelse fra livet.

Den mand som jeg her vil fortelle lidt om, var en av disse sterkt religiøst interesserte mennesker. Han var en overmaate snild og god mand, hjulpsom paa alle vis. Han var flink til at faa ordnet til møter bortover i den grend hvor han bodde. Han fik møterne bekjendtgjort. Da man kom der, blev man mødt av hans hjertelige: Velkommen! — Da man reiste, sa han like hjertelig og ment: Tak for denne gang! Kom snart igjen!

Han var en mand, som saaviddt jeg vet, alle hadde bare godt at si om. Han var et godt menneske. Det er mig fortalt av flere, at hans far skulde ha været et slikt enestaaende menneske og kristen.

Sidste gang jeg var sammen med denne mand, var en vinter for noen aar siden, en tid efter jul. Han hadde da været daarligh hele høsten og vinteren fremover, og han var det fremdeles.

En tirsdag eftermiddag gik jeg bort til ham. Og han var glad for at jeg kom. Vi var jo venner og godt kjendte fra før, saa samværet var med en gang aapent og fortrolig.

Vi talte sammen om mangt. Helt naturlig gled samtalen over paa det aandelige omraade. Og han var saa aapen og likefrem at tale med. Det var lidt av den samtalen jeg vil gjen-gi her. Jeg vet jeg gjør ikke uret mot noen med det. Tvertimot, saa tror jeg at det kunde være til lærdom og advarsel for mange. Jeg skal skrive det slik som ordene faldt.

Idet vi taler om omvendelse, sier han: — Det er besynderlig at det ikke har blit til nogen omvendelse med mig. Jeg har da syleset med bibelen siden jeg var smaagutt. Men naar det ikke har blit til noe med mig, saa har det vel delvis sin grund i at jeg drog tidlig hjemmefra og kom ind i disse vanskelige forhold. (Jeg forstod jo hvad han siktet til.) Etter en pause forsatte han: — Og saa har det nu været denne tanke da at det skulde bli lettere siden.

Som han sa det, fortrak hans ansikt sig som i stor smerte, og saa kom det næsten voldsomt: — Men det er en djevelens løgn! Det har blit værre og værre! —

Det banket paa døren og ind kom doktoren. Vi hilste paa hverandre, og saa tok han til at fortelle den syke at nu hadde han faat ordnet med Rikshospitalet saa han kunde faa komme ind der og gjennomgaa den kuren han hadde nevnt paa. Da skal vi snart faa dig helt frisk, la han til.

De avtalte det slik at den syke skulde reise ind torsdag. Doktoren forsikkret om at det hadde ingen hast med at komme avsted, for du er jo utenfor enhver fare. Du kan bare ordne med alt det du vil først. For du maa jo regne med at bli der inde noen uker. Og da kan det vel være et og andet som du gjerne vil ordne før du drar. Og det maa du bare gjøre.

Men de blev da forlikte om at han skulde reise ind torsdag. "Og vær nu bare rolig", sa doktoren idet han gik, "du er helt utenfor fare."

Med det samme doktoren hadde lukket døren, sier den syke: — Aa ja, de prater nu sit disse doktorene og! Og saa fortsatte han: — Ja, nu er jeg virkelig glad over at jeg skal komme bort fra altsammen her og ind i stilheten paa sykehuset. Og jeg haaper at jeg maa faa en troende søster til at stelle om mig, saa hun kunde hjelpe mig lidt sjelelig og, og ikke bare legemlig.

— Du vil omvende dig til Gud der da, sa jeg.

— Ja, da vil jeg omvende mig til Gud, sa han fast.

— Det var godt at høre. Men jeg tror du skulde overgi dig til Gud idag. Idag lever du. Ja, jeg kan dø like snart som du, det er ikke der-

Bønn for martyrene

NAAR vi hører benevnelsen martyrer, tenker vi helst paa de kristne som led døden for sin tro under de store forfølgelser i løpet av de tre første seklene efter Kristus. Dem bør vi minnes med ærefrykt. Ogsaa med lovsang til Gud, for de har lenge faatt nyte himmerikes glede.

Men hvert tidehvert i kirkens historie har hatt sine martyrer. Snart her og snart der utover verden. De fortjener samme hedersminne som oldkirkens martyrer.

Ogsaa vaar tid har sine martyrer. Især har det vært mange av dem i løpet av siste kvartsekel. Idag er det mange som lider svære lidelser for Kristi navns skyld. Mange som ikke alene maa taale spott og haan, men som pines av hunger, fangenskap og legemsvold, mange som litt om senn martres til døde. Alt for Kristi navns skyld.

Dem skal vi minnes i det kristelige fellesskaps ømmeste forbønn. Det vil Gud. Det har han lagt oss paa hjerte. Og det venter han av sine barn, ikke minst av oss som har det saa godt.

I "Kyrkor under korset" anføres en gammel bønn for martyrene fra "Den Svenska Bönboken", tillempet efter en bønn av den gamle Herrens tjener Johann Arndt. I oversettelse lyder den saa:

TROFASTE Gud, din egen Søn blev snart efter sin fødsel jaget av volds menn og forfulgt fra sted til sted. Verden er ikke blitt anderledes siden den tid. De som efter din Sønns eksempel vil leve gudelig i denne verden, maa bære korset. Giv taalmod! Giv standhaftighet! La det være dine vidners trøst at du har omhu for dem som for din egen øiesten! Du holder tall paa deres flukts dager, og du samler deres taarer i ditt beger. Kjære Fader, staa dem bi som nu lider for ditt navns skyld, og lær din menighet aa ære martyrenes minne og følge i deres spor! Amen.

— Fra "Lutheraneren"

FOR NORGE

Onsdag 9 april blir det et aar siden fiender trengte sig inn i Norge. Denne sørgelige aarsdag inntreffer midt i den stille uke. Norwegian Relief, Inc. tillater sig aa anmode norsk-amerikanerne paa den dag aa samle sig til bønn for vaare fedres betrengte land, og for i Herrens hus paany aa vie sig til de idealer som frihetselskende folk igjen og igjen har ofret liv og blod. La oss paa den dag opmuntre hverandre til i samlet flokk aa staa vaare undertrykte brødre bi i kampen mot sott og savn og sult.

Vi ber ogsaa hver menighet og hver forening i aar aa samle sig til sytten-de mai fester for aa samle midler til den Norgeshjelp hvis leder Norwegian Relief, Inc. er. Vaart haap er at paa denne maate et stort tilskudd maatte legges til den første millionen for Norgeshjelpen.

Orlando Ingvoldstad,
generalsekretær for
Norwegian Relief, Inc.

for jeg sier det. Men det er nu allikevel saa: nu lever du. Og nu har du anledning.

Han brast i graat. Saa sa han om litt — Javist skulde det være idag. Men jeg vil bort fra omgivelserne her og ind paa sykehuset. Og der vil jeg gi mig over til Gud.

Utover det kom vi ikke, det jeg vet. Jeg leste et Guds ord og bad. Han vilde jeg skulde gjøre det. — Og saa skiltes vi.

Riktig tidlig onsdag morgen reiste jeg nedover derfra. Da jeg kom saan en mils vei nedover, kom en mand springende ut fra et hus like ved veien og stanset mig. — Du skal ind i telefonen, sa han.

Som jeg stod der i telefonen, fik jeg den besked som næsten har gjort dypest indtryk paa mig. En graat-kvalt stemme sa: — Nu er han død. Han døde idag tidlig klokken fem.

Jeg sa mig selv da jeg gik ut til skyssen igjen: — Har jeg glemt mange preken i mit liv, saa skal jeg i allefald ikke glemme den der.

Og enda staar det like fast og klart i erindringen. Og den taler om igjen til mig om det spil som djevelen driver med os mennesker. Den taler til mig om forbandelsen ved at utsette med sin omvendelse.

(Emil Slaatsveen i "F.F. og R.")

Nittende oktober utpekes som kretsenes store kirkestevne-søndag

Forleden høst blev en søndag i oktober utpekt som en særlig paamin-nelsens dag om vaar kirkes gjerning, og den blev saaledes feiret i de forskjellige kretser. De saker som blev behandlet, var vaart jubileumsfond, Tro-i-virksomhet bevegelsen og menighetenes fellesvirke forøvrig. Fra alle kanter kom melding om at disse kretsstevner var vellykket og godt besøkt. I tillegg til den direkte kringkastning fra vaar WCAL stasjon utgikk ogsaa overføringer fra mange andre radiostasjoner her i centralstatene og i Vesten, endog saa langt vekk som i San Francisco.

En del forviklinger fant sted fordi den valgte søndag inntraff like før Reformasjonsdagen, idet tidligere bestemte møter paa enkelte steder ikke kunde avlyses. For aa forebygge den slags forviklinger iaar utpekes allerede nu for lignende stevner søndag 19 oktober. Ordning vil bli truffet for kringkastning fra enda flere stasjoner enn ifjor.

Herved vil jeg faa be prester og kretsforbundsledere aa holde denne søndag klar, slik at ingen andre møter eller stevner tillyses for denne dag. Vi er viss paa at vi ogsaa i aar faar den opmuntring at vaart kirkefolk i almindelighet, vaare kretsstyrer og andre styrer — saa vel som de mange radiostasjoner — møter oss med samme velvilje og samvirke som ifjor.

Endelig vil jeg faa si et paaskjøn-nelsens og takkens ord til alle som bidrog til aa gjøre kringkastningen forleden høst saa vellykket. Jeg ber Gud rikelig velsigne det arbeide som baade prester og andre nedla. Maa hans navn æres og sjeler frelses inn i hans rike ogsaa ved dette tiltak for aa sprede kunnskapen om vaar Herre og Frelser.

J. A. Aasgaard.
Fra "Lutheraneren".

INGEN HAR ANGRET DET

Det finnes et bevis for kristendommens sannhet, som vantroen ikke kan faa bort, — det er at ennu aldri noen paa sitt dødsleie har angret at han har vært en kristen.

—C. H. Spurgeon.

I En Stille Stund

"Hvem utholder den dag han kommer, og hvem kan bli staaende naar han lar sig se?"
Mal. 3:2.

Vor samvittighet siger os at vi gaar en dom imøte, en regnskapsdag, en opgjørsdag da vor evige skjebne skal avgjøres. Men tanken paa denne dag fylder saa mange av os med frygt og angst fordi samvittigheten, dersom den ikke ganske sover, siger dem at det staar ilde til med dette regnskap. Derfor er her saa mange som helst vil la vere at tenke paa denne opgjørsdag, tiltrods for at her er saa meget som minder om at den nærmer sig. Andre er kommen til klarhet over at de vil staa sig daarligh slik som de nu er, og tenker, "Naar jeg bare kunde gaa denne dag rolig imøte, da vilde jeg vere lykkelig." Er det da mulig for nogen at kunne det? Ja, gudskelov! den som tror paa Jesus skal ikke fordømmes, men er gaat over fra døden til livet. Det kommer altsaa an paa vort forhold til Jesus. Har vi ham, saa er vi bjerget for evig; er vi uten livssamfund med ham, da befinder vi os under lovens dom og Guds vrede.

Engstede sjel, fly til Jesus, og du skal bli vel modtat; ti han elsker syndere og er kommen til jorden for at gjøre saadanne som mig og dig salige. La intet holde dig borte fra ham. Alt det som vil hindre dig fra at komme til ham er fra sjelefienden. La dig ikke hindre av at dine synder er for mange eller store; heller ikke av at du angre saa lite og er saa uforberedt, saa uferdig og uverdigh. Naaden gives bare til de uverdige, ikke til andre. At vente til du blir ferdig er ensbetydende med at forspille alt. Nu kalder Jesus dig til sig. Nu venter han paa dig. Kom da! Kom med de synder, den frygt, og den angst som plager dig, og ta imot naade, uforskyldt naade, av ham som retferdiggjør den ugudeligh. Rom. 4:5.

"Vaagn op igjen du aand som brendte i Herrens første vidnehar, Den hær som lysets vaaben vendte Mot fiendens stormløp fjernt og nær, Som vidt om land bar naadens kald Og vakte folk i tusindtal!

Send skarer ut av vidner fromme, Med aand og kraft rust dine bud, La hjelp fra himlen hastig komme, Bryt satans rike ned, O Gud! Din kjerlighet, dit velde vis, Dit rike komme til din pris!
(Indsendt av N. F.)

Fra Brevskuffen

Indlagt vil De finde to daler som skal vere til fornyelse for Hyrden for et aar, resten gaar til bladkassen. Saa vil jeg ønske dig og alle som har med arbeidet at gjøre og alle bladets lesere et godt og velsignet nyttaar. Saa maa du ta mig med i dine bønner. Jeg sitter her og føler mig saa ensom og forlat somme tider, og strever og er anfgtet og synes at alt er imot mig naar jeg leser. Og jeg maa spørge mig selv, Mon jeg kan vinde frem som er saa daarligh og udeligh til noget godt? Men Jesus siger at han vil ikke støde nogen fra sig, og Gud er min tilflugt.

"Hvem skulde vi gaa til," sa disiplene, "uten til dig? Du har det evige livs ord." Ja han siger selv at jeg ikke skal frygte, ti "Jeg har gjenlöst dig og kaldt dig ved navn, du er min." Det er da min trøst, og jeg ber at han vil hjelpe mig til at holde fast ved ham som er grundvolden.

Ja lev vel og vær hjertelig hilset fra,

Mrs. Martha Hagen, Tofield.
* * *

I find there is lots of valuable reading in Hyrden, and enjoy it very much.

Mrs. C. P. Amundson, Viking.

HYRDEN

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Weldon, Sask., Kommer Først!

Ifald det skulde interessere nogen av vore lesere at finde ut hvor vi har de største Hyrden-familier boende, saa viser abonnentlisten at de syv "paa toppen" faar bladet fra de følgende posthus:

No. 1. Weldon, Sask., med 40 abonn.	
" 2. Camrose, Alta. "	32 "
" 3. Edmonton, "	31 "
" 4. Tofield, "	27 "
" 5. Viking, "	26 "
" 6. Hagen, Sask. "	22 "
" 7. Saskatoon, "	21 "

Weldon staar altsaa temmelig trygt "for sig sjø", et godt stykke foran de andre. Men om ikke Camrose-familien passer paa kan den snart miste andenplads. Edmonton er like i hælene! Og de andre konkurrenter er ikke bare at spøke med heller. La os se hvordan stillingen kan ha forandret sig naar vi om en maanedes tid eller to igjen fremstiller de "syv store".

A Timely Paper

Exceptionally long articles are not as a rule treated very gently by the editor. Either they are subjected to a more or less radical shrinking process, or released in several installments.

But neither method seem suitable for the very well written paper on "SECTS", by Rev. A. M. Vinge. We believe our readers will appreciate getting this particular article complete in one issue, in spite of the fact that such choice necessarily means the crowding out of a great deal of other material also due for publication.

Rev. Vinge is unquestionably rendering our church people a real service by his sane, scriptural, and very practical presentation of a subject which has brought untold grief and trouble into so many congregations. We urge our readers to give his paper careful study, and like to add that it deserves a much wider circulation than that which Hyrden can give it.

To counteract the appearance of a too compact block of reading material, subheadings have been supplied by the editor.

"SECTS"

Paper presented at a joint session of the Edmonton-Camrose Pastoral Conference at a special week of Bible Study at the Canadian Lutheran Bible Institute, Camrose, Alberta, Feb. 18, 1941, by Rev. A. M. Vinge.

The subject assigned to me by the Pastoral Conference is tremendously important. To face it honestly it becomes necessary to take stock of ourselves and of our work. In the consideration of this topic, too, we deal with the defence of the verities of our Christian faith. This reminds us of Jude, verse 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

This scripture says, "earnestly contend". We must face the issue with the grace of Christian humility. But we must also face it as an issue which deals with the salvation or the eternal loss of the souls of men.

The topic assigned is wide and

inclusive. It is as though one enters a great valley. The length of this valley extends from the dawn of Christianity until our present day. Its width extends from the simple truths of the Gospel of Jesus Christ on the one side, to the grossest errors and open denials of Christian fundamentals on the other side. In between, and through this great valley, we find a myriad of glib-tongued messengers of the prince of darkness, who come, using Christian terminology, and manifest a super-spiritual attitude, disrupting existing Christian work, making walls of division between the children of God — thus leading the unsuspecting into the quicksand of a creedless and confessionless morass — and eventually to eternal loss. That this is a real and constant danger may be seen from the fact that in the Sacred Word beacon lights of warning are many to guide the pilgrim. No better prospect is in view, for as we near the swiftly settling shadows of the end-time, Holy Writ tells us that false teachers and false movements shall increase until these very movements have paved the way for the chief false teacher, the Anti-Christ, the man of Sin, the Son of Perdition. It is exceedingly important to gird ourselves to meet this present danger to true Christian work.

What is meant by the term "sect"?

Webster's Twentieth Century Dictionary defines a "sect" as follows: A faction, a troop, a company of one opinion.

"A body or number of persons following some teacher or leader, or uniting in some settled tenets, chiefly in philosophy or religion but constituting a distinct party by holding sentiments different from those of another party or school; a denomination; especially a religious denomination."

It will be noted that this term has a wide meaning. The word, however, has an odious connotation in our day. It is often used in a derogatory sense, though the meaning is the same as "denomination". However,

the term "denomination" has through usage become associated only with the established churches.

Since the topic assigned has only this one word "Sects", it becomes necessary to narrow it down, as I believe my brother pastors also had in mind, to the groups setting forth teachings out of harmony with the Sacred Word — namely false sects.

It is true of false teaching that there is nothing new under the sun. The student of church history is aware of that. False teachings and tendencies recur again and again, only in the different garb of a new name. And when one meets them in their twentieth century apparel the watchful know "The voice of Jacob's voice, but the hands are the hands of Esau". Since false sects have constantly harried the true church — even the early church — we find the Epistles of the New Testament replete with practical suggestions and warnings to guide the children of God.

"Interdenominationalism"

Although we have mentioned that, fundamentally, there is nothing new in false teaching, yet in our day we have a new menace to face. It is of comparatively recent origin. It is gaining foothold with alarming speed, and it is my conviction that it is in a special way undermining the work of the true church of today. This menace is "Interdenominationalism". It is a coat of varied colors, and roomy enough to fit any emissary of the devil. The name Interdenominationalism is a long name and covers a multitude of sects. Under the guise of this name there ventures forth many a dispenser of the devil's potion of false teaching. Its tragic trail is evident in many a community.

The name Interdenominationalism should indicate a sincere willingness to co-operate with workers already in the field. However, the Interdenominational aspect, in most cases, only denotes a willingness to take sheep from any other denominational fold. In other words, the name seeks to

lend dignity to the unchristian practice of sheep stealing.

It is only fair to say that all Interdenominational movements are not false. However, it is like seeking for the proverbial needle in the haystack to find one that is without guile. And the radio sponsors many of these variant movements. It is a source of real concern to learn how little danger many see in these unlabeled movements. When money was to be raised to aid our stricken brethren in Norway, donors wanted to be certain that no gift would fall into enemy hands. Many of these same people, however, will without hesitation send a gift to most any "Gospel" program. It is my conviction that many a dollar that should be invested in true Christian work thus falls into enemy hands.

Unlabeled Poison

A significant factor is that these false movements seldom touch upon controversial points, doctrinally, over the radio. The reason is apparent: for practical reasons — or rather pecuniary reasons — it is unwise to say anything that may detract from the financial support of the program. But when these same, so called, Gospel movements invade a community, their peculiar teachings come to the surface, if not in their public meetings, then in their visits to the homes. Let us use caution. One would hesitate to take a sip from an unlabeled bottle in the medicine cabinet. Let us be equally careful about "what we hear."

The Background of Sects

Why do sects arise? Is it because there is a lack in the message of the church? Are we earnest enough? Is there an earnest attempt at leading our people into a definite, scriptural assurance of salvation? Let us face the issue conscientiously; let us confess our sins of omission. It may be that some sects have arisen because of a lack in the message of the churches. This is deplorable.

However, I am equally convinced that many sects arise out of sheer inspiration of the devil. They come for personal gain; for personal honor or recognition. They have a sectarian axe to grind, and to gain an inroad, hide behind an apparent concern for salvation of souls. The words of Peter are still pertinent (2 Peter 2: 3).

"And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

And the words of Paul, too, in Romans 16: 17—18: "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Their Ordinary Methods of Work

False teachers are seldom found on the frontiers. They do not like to blaze trails in Christian work, especially in fields where people have no training in the giving of their means. This is equally true on the mission fields. They often pitch their sectarian tents in the shadow of a church, and with feigned words seek to make it known that their sole desire is the salvation of souls. Many take no collection (openly). Thus they attempt to make it seem that they are dispensers of an especially free gospel, while at the same time all manner of subterfuge may be applied to get the shekels out of the unsuspecting. Very seldom is there the least attempt made to contact the workers already in the field. Seldom do they seem to have the concern that the great apostle Paul expresses in Romans 15: 20: "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation."

How to Point Them Out

But the fact is we have the sects, and their name is legion. What are some of the marks of a false teacher,

Family Prayer

A.M. VINGE 1936

EVENING -

FATHER IN JESUS' NAME WE RAISE
AT CLOSE OF DAY A HYMN OF PRAISE
FOR THY BLESSED PRESENCE LOVE AND CARE
THAT HALLOWS THIS SWEET HOUR OF PRAYER.

FORGIVE OUR SINS THAT MARRED THE DAY
O, BLOT THEM OUT AND LORD WE PRAY
STAND THOU TO GUARD THROUGH HOURS OF NIGHT
THIS OUR DEAR HOME TILL MORNING LIGHT.

A - MEN

Assistance in ARRANGING HARMONY KINDLY GIVEN BY
Selma Aune, KINISTINO, SASK (1940)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in March, 1941

and a false movement? Here we are on difficult ground. When we seek to deal with sects that openly deny the divinity of Christ, the reality of the soul, the certainty of hell, the bodily resurrection of our Lord — then it is not so difficult. Then the wolf appears as a wolf. But when the false teacher comes using Christian terminology, profusely quotes the Bible, manifests a super-spiritual attitude, speaks of the Christ, His Cross, the Blood, of assurance, etc. while at the same time they are emissaries of satan — then they are harder to detect. It is not as the roaring lion that the evil one is most dangerous, but it is when he comes disguised as an angel of light.

Principal Marks of False Teachers a) Separating God's children

We shall consider two marks of a false teacher. One of satan's chief ways of disrupting Christian work is to cause division. When Christ speaks of the careless shepherd (pastor or leader) in John 10: 12 he says: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: AND THE WOLF CATCHETH THEM AND SCATTERETH THE SHEEP".

Whenever a spiritual movement disturbs the fellowship of God's people, when a wall is being built up between Christian and Christian, then we may well suspect that the Lord is not the author of it. For this we have a scriptural authority: 1. Cor. 14: 33: "For God is not the author of confusion, but of peace, as in all the churches of the saints.)

Thus the first mark of the false teacher set forth — is the mark of creating division between God's children. That has the mark of the Prince of Darkness. In this connection we quote Paul's words in Romans 16: 17 again: "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

b) Preaching the plus-gospel

The second mark of a false teacher that we shall consider may be more apparent at the outset, although a false teacher will often hide his identity until he has gained a foothold. The second mark is, the adding of something to the Gospel. Thus we have queer names such as the "full Gospel" "Foursquare Gospel" etc. The second mark was evident among the Galatian saints. They had begun in the Spirit. But the Judaizers would add something to the Gospel. It is then we hear these burning words of the apostle Paul. Gal. 1: 6—9.

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ, but though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed."

Christ, plus something else — that is the mark. Thus they speak: "We agree that you are saved. You have Christ now. But come to us, we have something extra. It may be a special day to be kept, a second blessing, entire sanctification (meaning sinlessness), tongues speaking — or it may be even re-baptism. A man who had been baptized as a child, was re-baptized by a sect. When asked for the reason of his act he replied: "I would not say that all should do it, but I thought if there was any value in having it done again, I would do it."

This is a most subtle form of le-

1940 BUDGET INGATHERING				
District	Amount rais.	Apportionment	Bal. to be rais.	% Raised
EASTERN	216,236.92	259,290.00	43,053.08	83.4
NO. MINN.	98,656.23	104,520.00	5,863.77	94.4
SO. MINN.	232,224.95	266,325.00	34,100.05	87.2
IOWA	110,059.81	131,655.00	21,595.19	83.6
SO. DAK.	81,551.92	99,495.00	17,943.08	82.0
NO. DAK.	75,406.13	96,480.00	21,073.87	78.2
ROCKY MT.	13,228.97	12,060.00	1,168.97 Cr.	109.7
PACIFIC	24,393.27	26,130.00	1,736.73	93.4
CANADA	8,707.52	9,045.00	337.48	96.3
NO DIST.	2,471.31	—	—	—
LUTH. STUD. UNION	1,450.00	—	—	—
LUTH. STUDENTS	684.97	—	—	—
BY FUNDS				
EDUCATION	203,120.33	277,763.81	74,643.48	73.1
HOME MISSIONS	194,454.46	227,261.31	32,806.85	85.6
FOR. MISSIONS	237,517.08	267,663.32	30,146.24	88.7
CHARITIES	122,404.54	151,507.54	29,103.00	80.8
PENSIONS	57,783.17	80,804.02	23,020.85	71.5
GENERAL FUND	49,792.42	—	—	—
	\$ 865,072.00	1,005,000.00	139,928.00	86.1%

You will note that \$865,072.00 was the result of the 1940 budget ingathering — an increase of \$16,003.37 over 1939. This is encouraging. It shows that there is an upward trend in the contributions from our congregations to the missions and activities of our Church.

We are very grateful to God for blessing our efforts. We are also very grateful to all who in the past year have been faithful in their stewardship and who have made an effort for the up-building of the Kingdom of God and for the support of our Church.

— A. J. Bergsaker.

galism. Insidiously they inject the thought "You must go all the way with the Lord", and skillfully woven into this statement is the "plus" of which they are the dispensers. Thus, too, they prey upon the infirmities of God's children. Honest Christians living in the light, are conscious of failings and shortcomings. They sigh for a more consecrated life. So the false teacher often instills (perhaps indirectly) the thought that the reason for this consciousness of failure is that they lack this "plus". Then again they present as "bait" Christian blessings that are only to be fully realized in the Land of Fadeless Day. Oh, the tragedy of it all! Daily renewal and cleansing often have no place in the program, but a false spirituality hangs like a pall around the very atmosphere of the movement. It operates like an opiate and deadens spiritual discernment.

Let us once for all keep in mind that in Christ we have all. Here are some scriptures:

"For other foundation can no man lay than that is laid, which is Jesus Christ". 1. Cor. 3: 11.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ". Gal. 6: 14.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1: 3.

"For in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him which is the head of all principality and power". Col. 1: 9—10.

In Christ we have all we need. The plus-Gospel becomes a dangerous form of legalism.

"All that I need He will always be, All that I need till His face I see All that I need through eternity, Jesus is all I need."

How Shall We Deal With Them?

Here one would need the wisdom of a Solomon. It is easier to receive advice than to give it. In this paper I wish to set forth two ways, a negative and a positive.

1. Expose the false teacher.

There are times when the shepherd of souls needs to point out the false teacher. We read in Acts 5: 38—39 that Gamaliel gives the following advice: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be

found even to fight against God."

Is that always true? Is this always the advice of God? No, we are called to be watchmen on the walls of Zion and it is a duty to raise our voices against the dangers of our time. Scripture tells us in regard of false teachers in Rom. 16: 17, Avoid them. 2. Thes. 3: 14: "have no company with them," 2 John 9—10: "Let him not into your house nor wish him godspeed", Titus 3: 10: "after the first and second admonition, reject him". It would not be possible to carry out these scriptural injunctions unless one could point out the wolf in sheep's clothing.

Jesus exposed the false teachers of his day. Hear His words: "Woe unto you Scribes, and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness, even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23: 27—28. These are plain words.

Paul mentioned the opposers by name in 2. Tim. 1: 15. However it is easy to do this in a spirit of vindictiveness. Here we must walk circumspectly. But there are times when the false teacher must be exposed. When such a moment comes, one should be thoroughly prepared and let the blazing light of the Word of God shear away the cloak of hypocrisy and false spirituality of the deceivers. To do this demands Christian courage coupled with the humility of Christ, and a great deal of Grace from God. Always great caution must be used.

2. Indoctrinate our people

We are living in a time when the teaching of doctrine is discredited. But doctrine is absolutely essential. In 2. Timothy 3: 16 we read: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Thus we see that the first purpose of scripture is for "Doctrine".

In His charge to Timothy, the young pastor, Paul says: 2. Tim. 4: 2: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

To Titus it is written in 2: 7: "In all things shewing thyself a pattern of good works: in doctrine shewing incorruptness, gravity, sincerity."

There should be a spiritual matur-

ity as far as doctrine is concerned. We read in Ephesians 4: 14: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

It is essential however to keep in mind that this doctrinal knowledge must not only be a head-knowledge, but a heart knowledge. Let this teaching of doctrine lead into a scriptural, sane, and dependable assurance of salvation through faith in our Redeemer. That this is a good preparation to enable believers to withstand the onslaught of false teachers can be seen by Paul's farewell speech to the Ephesians. In the twentieth chapter of Acts we find Paul's words thus: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

He had just related to the Ephesians how his preaching had been, and this preaching seemed to the great apostle a bulwark of strength for the future danger from false teachers: Acts 20: 27.

"For I have not shunned to declare unto you all the counsel of God." That is the greatest aid in combating false teaching. An indoctrination that results in a living, vital relationship with God through Jesus Christ.

Constant Watchfulness Needed

My brethren in the Service of the Lord! Only briefly have the dangers of our time been pointed out. May the Lord make us keen to discern the awful dangers that beset our people. May we realize that the destiny of eternal souls are at stake, God give us courage to be true watchmen on the walls of Zion! God give us grace that we may lead our people into the heart of the word, that the devil's spider-web, intricately woven by this enemy of men, may not be permitted to ensnare our people in its diabolical meshes.

And a word to our people: Take heed how and what ye hear! Believe not every spirit, but try the spirits and see whether they be of God. Build your spiritual house upon the rock Christ Jesus through the Word Alone, Grace Alone, and Faith Alone. Then the house shall stand the test of the storms that may come.

We are living in times potent with great danger. This danger is real. May God be permitted by His grace to rip the Spiritual Cobwebs from the eyes of the people of our time that they do not blindly follow without scriptural caution every spiritual Pied Piper of our restless and tragic age. Amen!

Camrose Circuit Meeting

The Camrose Circuit will meet at Camrose Lutheran Church, Rev. A. H. Solheim's call, March 30 — April 1st.

Rev. A. K. Odland will preach the opening sermon at the Sunday forenoon service.

The topic based on Ephesians 4: 1—8 will be introduced by Rev. J. O. Reitan.

The Communion service will also be conducted on Sunday.

Pray for God's blessing on this convention.

Rev. K. O. Kandal, president
Rev. S. J. Rude, secretary.

La oss ikke glemme aa be flittig for Guds folk i Norden. De har vanskeligheter aa kjempe med som vi ikke kjenner. Gud vil at kristne skal be for hverandre.

"Luther Seminary, Saskatoon, will broadcast the Morning service over CF-QC April 13th, Easter morning at 11 A.M."

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

"Forward With Christ"

Projects for 1941—1942.

1. Shishmaref, Alaska.
2. Two Jewish Workers.
3. Schools at Sinyang, Manafiaty Untunjambili (on budget).
4. Centennial.
5. Lutheran Welfare.

At the general board meeting held in Minneapolis on February 8 it was decided to set aside August 9—16 as the week for the L.D.R. Retreat at Mt. Carmel. We would encourage Circuit presidents, advisers and members to begin early to plan for spending the week there. Write directly to the Lutheran Bible Institute, 1619 Portland Avenue, for information and reservations.

(from "News Bulletin").

How mission-minded was your group in 1940? Have you talked over in your group the setting of higher goals for 1941? Giving increases our joy of living. (Arna Njaa).

"The Lutheran Daughters' Covenant"

- To yield my life to the Living Christ and permit His life to be formed in me.
- To yield my body to be feet and hands and channels of activity for the Life that lives within me.
- To make of material things instruments of the soul for the achievement of life's highest aims.
- To accept the tasks of life as tests of my faithfulness to accomplish them for the glory of God.
- To regard circumstances as the scaffolding upon which I must stand while I build.
- To let trouble teach me sympathy, and discipline make of me a more usable disciple.
- To receive with a consenting mind every opportunity for service and every occasion for sacrifice as an appointment from Jesus, that day by day my life shall speak of God.
- That life's ultimate for me shall be to know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.

Forward With Christ

Greetings from Hebrews 12:1, 2 to all L.D.R.'s.

Looking unto Jesus! Are we, Lutheran Daughters of the Reformation, looking unto Jesus this Lenten season?

It often seems as if there are so many things that crowd in so as to blur our vision of Jesus or else direct our attention elsewhere than to the "Author and finisher" of our faith.

God is again calling us this Lenten season to remind us of our relationship to Jesus. Lent is a special season of prayer, devotion, and self denial — a season when the followers of Christ turn their hearts and minds with special attention to the passion and death of Jesus. May we rededicate our lives to Him. Lutheran daughters, we are examples for others. Let us this Lenten season place ourselves upon His altar. How can we make a lesser sacrifice, when Jesus gave His all?

Plans are being made for the District L. D. R. Convention. We covet the prayers of all L.D.R. members throughout our District for the guidance and blessings of God. May we be so yielded that Jesus may do what He wants to do in us and through us and keep us ever abiding in Him.

Yours in Christ,
Irene Rude, (Dis. Pres.).
* * *

The Will of God

The steps on the way I know not,
But my leader I know full well;
My hand in His, I fear not —
In the depths of His peace I dwell.
He knows where He leads; I know not,
My heart is His own; I fear not,
For the way is the Lord's highway.
E. G. Wellesly.

"Yes, we are always wondering,
wondering "how"
Because we do not see
Someone — unknown perhaps — and
far away
On bended knee!"

Dear L.D.R. Co-Workers

How thankful we should be that we are together able to worship and plan and work for the Kingdom! Not all are as privileged as we! We should also be thankful that we can see progress in the work of our L.D.R. Not all of our progress is visible, nor all the fruit of our work known, but there are certain marks of progress and milestones in our work and growth as an organization, that we do well to remember and record to the glory of God. I am speaking now of our L.D.R. histories. The district L.D.R. history is in the making but progress is slow until certain information is obtained from the locals and circuits. Some historians ask what should be included in these histories. To aid you in determining what information to collect and send in, you will receive a form to be filled in as completely as you can. This will make the writing of the District History so much more orderly and satisfactory. "Let all things be done decently and in order", says Paul (1. Cor. 14:40). Even if you have already sent in your history, which may be good, will you please complete this form as it will greatly simplify the work and may supply information lacking in the history already submitted. Graphs and summaries for the District History cannot be completed until this information is obtained. I am counting on your efficient co-operation in compiling the District History of our L.D.R. "And thou shalt remember all the way which the Lord thy God led thee." Deut. 8:2.

Yours, in His service,
Mrs. G. Loken, Dis. Historian.
Tofield, Alta.

Lord, Crucified

Give me a heart like Thine
Teach me to love the dying souls
around
O keep my heart in closer touch with
Thee
And give me love, pure Calvary love
To win the lost for Thee.

A Greeting from the former L.D.R. District President

"Blessed be the Lord, who daily beareth our burden, Even the God who is our salvation." Ps. 68:19.

It is now the Lenten season. Let us pray that we may better realize the significance of Good Friday and Easter Sunday, that we may experience the relief of knowing our sins are forgiven because Jesus, "was wounded for our transgressions" and "with His stripes we are healed". Every day, in spite of being busy with many tasks, let us take time to see Jesus in the Word and talk to Him in prayer.

"Turn your eyes upon Jesus;
Look full in His wonderful face;
And the things of this world will look
strangely dim

In the light of His glory and grace".
It is through the Bible we learn what Christ is for us; what He would be in us; and what He would have us be in Him. Therefore with the psalmist we would pray, "Create in me a clean heart, O Lord, and renew a right spirit within me." And with him we will say "Blessed be the Lord, who daily beareth our burden, even the God who is our salvation."

Alice M. Stolee.

If we should go to China
And ask the children there
Why they think evil spirits
Are 'round them everywhere,
And why they pray to idols
Of stone or wood or clay,
They'd say to us, "We've never
learned
Of any better way."

Margaret Holden.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"This is My commandment, that ye love one another, even as I have loved you." (John 15:12).

What is the connection between this verse and the preceding one? There Christ speaks of His joy being in us, not in miserly scarcity, but in generous fullness. Here He speaks of His commandment that His followers love one another. Is there a connection?

Yes, there is. The commandment can be fulfilled only by those in whom Christ's joy is abiding. One who seeks to love His fellow-Christians from a sense of duty will not love them very much. Rather he will complain against this another joyless task imposed by Christianity.

But let the joy of Christ fill his heart! Let his heart overflow because he knows from God's word that his sins are forgiven for Christ's sake! Let him contemplate in raptured awe the wonderful fact that the Son of God loved him and gave himself for him, a lost sinner! Let him be constrained by the love of Christ, who in His body bore our sins on the tree!

Then will there be in his heart love for his fellow-Christians, who are members of the same body. Then will the burdens of others be his burdens. Then will be his joy, as it was Christ's, not to be ministered unto, but to minister to others.

Then will it be not a tremendous sacrifice, but a great and joyful privilege to be able to give of his earthly means for the spreading of the Gospel, in order that others might come into the same divine fellowship.

Lord Jesus, fill us with Thy joy, that we may love one another.

On to Billings

As was explained in this department a few months ago the plan of holding the International YPLL Convention in Canada has been postponed until the year 1945. Host city to the gathering this year will be Billings, Montana. It is not too early to begin planning now to attend this convention.

You object: "It's no use to plan to attend it; a passport will be needed; very little money can be taken out of Canada for such a trip, etc." These objections are true, and they do constitute a definite impediment to a large delegation from Canada being present at the gathering. Yet these are not insuperable barriers to all. Perhaps the two things mentioned balance each other, in that the limitation on funds for traveling abroad may save a person more money than a passport would cost!

For those whose time and finances permit, assurance can be given that the possible blessings of a convention such as this are worth much more than the cost involved. Begin planning now.

In the March youth issue of Lutheran Herald the pastor of our church in Billings describes a "Bible Camp on Wheels". A group of his Lutheran Leaguers chartered a bus and toured for two weeks last summer, combining extensive travel and Bible study, at a cost of \$15.00 per individual. It may be that the leaguers from a circuit could plan to travel this way to the convention. To do this would require careful preparation over a period of time. But whether this or another plan is adopted, surely our aggressive Canadian leaguers who are interested can find a solution to the difficulties that stand in the way.

THE MAN AT THE GATE

I said to the man who stood at the gate,
The gate of the coming year:
"Give me a light, that I safely tread
Into the dark and unknown land;
Give me a light to banish fear,
Take from my heart this haunting dread."
He said to me, this man that stood at
The gate of the coming year:
"Go into the dark and unknown land,
And place in God's your trembling hand—
Far better than the light of day,
Far safer than any man-known way."
Said the man that stood at the open gate,
The gate to the coming year.

—Selected.

Now It Can Be Told

What? The story of Young People's Luther League of Canada District in its efforts to gather in the Youth for Christ Offerings in 1940. It has been a record year for our district. Here are the figures for the last three years:

1938	\$252.44
1939	\$230.95
1940	\$391.78

Here is a list of the allocations and the contributions from each circuit:

Circuit	Allocation	Contrib.
Camrose	\$50.00	\$110.69
Edmonton	30.00	57.10
Manitoba	15.00	
Medicine Hat	15.00	40.38
Moose Jaw	50.00	45.65
Prince Albert	50.00	53.00
Saskatoon	30.00	19.70
Swift Current	25.00	32.06
Yorkton	20.00	22.20
Peace River	15.00	11.00
	\$300.00	\$391.78

That is the story for 1940. But one must take into account that \$49.50 more was voted for 1939 than that which was sent in. The \$49.50 was sent in too late and thus credited to 1940 instead of 1939. Deducting this amount from 1940 and adding it to 1939 (for which year it was voted) gives the following interesting result: for 1939 voted \$280.45, and for 1940 voted \$342.45. Thus the three years from 1938 to 1940 would show the following increase:

1938	\$252.44
1939	280.45
1940	342.28

The above comparison shows a normal and gratifying increase in the sense of Stewardship in our youth work. Let us continue to grow in the Christian grace of giving.

How can this be done?

It is our opinion that it can be done most effectively by making use of Luther League Day. If it is not convenient to use the official day, set aside some other day, but carry out a definite program in each local.

Here are some suggested steps to take:

1. Pray for the venture.
2. Write to the Young People's Luther League, 425 South Fourth Street, Minneapolis, Minn. for the following:
 - a. A supply of Offering Envelopes. These are free.
 - b. A supply of the new pamphlet now being printed for Luther League Day. These may be had free in any quantity that you need for your league.
3. Give out the Offering Envelopes and this special pamphlet the program preceding Luther League Day. Give information about the program and offering.
4. Look up in Better Leagues the suggested program for Luther League Day. Modify, if necessary, to suit local situation.

This plan has a two-fold value:

1. The program on Luther League Day puts a special emphasis on the objectives for Luther League work.
2. The Offering, planned beforehand, makes real the thought of Stewardship in personal offerings.

Try it and see. We urge this for every league in the District. We ask the circuit presidents to promote this plan.

Camrose, Edmonton, Medicine Hat, Prince Albert, Swift Current, and Yorkton circuits reached their allocation in 1940. Camrose and Medicine Hat circuits sent in over 200%. Medicine Hat, a new circuit, reached nearly 300% and also has the distinction of being the only circuit having a 100% participation of the locals. Hats off to Medicine Hat!

We are so thankful for evidences of increased interest. We are thankful, not only for the dollars sent in, but especially for reports that souls have been strengthened, and others won for the glorious cause of Jesus Christ. Let us pray and work in 1941.

Albert M. Vinge.